

# The South African Outlook

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ment of the African, and that is precisely the end to which the administrations to the north are committed. The fundamental question is whether our present framers of policy are prepared to learn, to admit that it is possible that they may sometimes be mistaken. Otherwise two divergent policies come into conflict and co-operation becomes an idle dream.

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### Information Attachés abroad.

There is a great deal to be said for having competent men attached to South African embassies and offices abroad whose task it is to provide reliable factual information about the Union and its life. There is often ignorance to be removed or misrepresentation to be corrected. For these and perhaps other reasons the Government has recently appointed a number of new attachés in various countries, and we may hope that they will do much to further the true interests of South Africa in foreign parts. But we cannot help feeling that in the circumstances of the present time they have a somewhat unenviable task, since a great part of it will inevitably be concerned with our much publicised racial situation and with defending the Government's present policy in regard to it. Frankly, we are puzzled as to what they can say about it, for who is going to tell them what it really is? Vague emotional generalities about maintaining white supremacy, such as sway votes successfully enough at home, will not build up South Africa's good name abroad, and unless these attachés are supplied with something far more positive than has yet seen the light here, they are going to be somewhat at a loss. Negative defence will make things worse. *Qui s'excuse s'accuse.* Is there any hope, we wonder, of getting in a roundabout fashion from these South African sources abroad what no amount of persistent effort has been able to pry out of Government spokesmen at home? The central fact that has to be explained to the world—and no less to the great majority of the population of this country—in a manner that will create confidence, is why about two million South Africans should have all the political rights and about ten million of them should have to lose what little they have and get nothing but vague and impracticable promises in return. We hope that the Government understands that mere propaganda stuff, such as the recent pamphlet on the Indian problem in South Africa, will not carry any weight at all abroad. In

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It is not by acknowledging the ethical principle of love that one becomes a Christian ; it is by being united with Him who is Love. It is this fact which distinguishes the Christian Faith and other religions.

—Emil Brunner.

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### South Africa and an African Policy.

Mr. Te Water has come home from his tour of various African territories and has spoken about the importance of framing a general African policy. That South Africa should take the initiative in this matter is natural enough, but it is not clear whether she has done so because she is conscious of having a positive plan of her own, or merely because she is anxious to indicate the incompatibility of various ideas and trends prevailing in other areas with her own notions about the future of the continent. Nothing can hide the fact that some of the colonial governments do not always think as South Africa does, or that their policies are not moving in the same direction. Indeed on many very important matters they are hardly thinking in the same terms. So long as the exchange of ideas is confined to what may generally be described as scientific matters—the most vital of which is the proper management of the soil of the continent—co-operation can be expected to go ahead without serious hindrance, but with regard to the great social and political developments things will be very different. The present mood of South African policy is admittedly motivated by fear of the effects of the develop-



the world of to-day it is obviously more impossible than ever to hope to "fool all the people all the time."

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### If only we could believe it!

We listened with interest and gratitude to the broadcast by the Minister of Health on World Health Day last month, but when we heard him say with assurance that the Union's health service is "second to none in Africa and as good as any in the world"—well, we blinked. It seemed to be a statement very difficult to swallow and perilously likely to breed complacency. It just did not fit with our dreadful tuberculosis statistics, for instance, in which we come near to leading the world, at the wrong end; or our sadly widespread malnutrition with all the mischief that flows from it. We can only conclude that the Minister's mind was so engrossed with the *quality* of the army of health workers which he commands so earnestly that for the moment he quite forgot how dreadfully inadequate it is. For its quality is good and its fighting spirit excellent. It is winning victories at many points. (On the previous day, for instance, Pretoria had been able to announce that its Native infant mortality rate had been reduced by almost forty per cent. in the past twelve months). Only the campaign is for various reasons so limited and the strategy has so many points of weakness.

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### African Labour Efficiency.

Colonial Research Publication No. 3, *African Labour Efficiency Survey*, is a document which merits wide and careful study in South Africa, for it is full of points having great pertinence for us. It is the report of a body of scientists appointed by the British Colonial Office to investigate the problem of inducing labour efficiency in East Africa. The Commission wisely concentrated its enquiry upon a large but fairly representative cross-section group of African workers, the six thousand or more employed on the Kenya-Uganda Railway. These are not limited by any regulations to unskilled or demi-semi-skilled employment, but in addition to ordinary labourers, comprise men engaged on such jobs as electric welding, armature winding, installing electric fittings, rivetting, repairing boilers and fire-boxes. Moreover the furniture and fittings needed for both coaches and offices are made by them. The investigation, therefore, covered a wide range of employment and of skills. It led to the following general conclusions:

Most of the Africans work well and systematically.

They respond well to training and acquire a satisfactory degree of skill.

Under firm supervision they work well in a team.

A wage economy is new to them and it takes time for them to understand the relation between effort and pay.

The level of efficiency which they reach depends upon

- a. the quality of their European managers and foremen,
- b. the education they have had,
- c. the interest they derive from their work and their leisure.

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### Handicaps to be removed.

The Commission directs attention to certain general hindrances to efficiency which should be removed. The most serious is the lack of both primary and technical education for too large a proportion of the population. "The processes of a mechanical and scientific age," it says, "call for mental training in those who are to use them, and in this training the manual arts and crafts must have a larger place than has yet been given them in African education." Then there is the handicap of malnutrition which was found to be all too common. Thirdly, attention is called to European ignorance of African attitudes and motives, which are more fundamental than the opinions they are apt to express. "They are more a constituent element of personality than opinions and lie nearer to the powerhouse from which action springs." Persistence and patience are necessary if they are to be understood. A further difficulty, related to the last-named, is the dwindling of confidence in the European. "This is probably due to the failure of Europeans to adjust their thinking to the advance in the last twenty years of Native aspirations—economic, political and cultural."

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### Towards Efficiency.

Thorough training is stressed as the first essential, training "with more than a touch of hardness about it." It must be direct and detailed; moreover, it must be repeated again and again. Along with this goes close and intelligent supervision to ensure that the training is put to effective use. Emphasis is laid also on the right planning of jobs and on the provision of adequate equipment for carrying them out. In considering incentives the Commission concentrated on wages and found that the most effective was a flexible system of payment by results. "A successful wage incentive is one which, on the technical side, prompts men to attain skill, and, on the human side, keeps them satisfied in their employment. Any system of this kind must be so operated that greater skill is seen to be the target for achievement." That familiar enemy of efficiency, labour wastage, comes in for attention and the necessity of a policy and conditions which will build up a settled labour force is underlined. "Contentment in work, satisfaction with urban conditions and, therefore, workroom efficiency would be increased if the African employee could, to a much greater extent, live as a social and family unit." Lastly, the Commission does not omit to discuss the importance of co-operation for efficiency.



and it recommends that representative Africans should be brought more into consultation and be given some measure of recognition by their employers.

There is very much in this study of the situation in East Africa which employers of African labour in South Africa would do well to assimilate.

### The Native Affairs Commission and the Land Situation.

The annual report of the Native Affairs Commission is usually a document of great interest, and the latest to appear is no exception. Naturally it has a good deal to say about the land in the Reserves. It underlines the urgent need for checking the wide-spread deterioration now in progress in much of it and also for increasing its area. In regard to the latter it has a sorry story to tell of the obstacles which have stood in the way of securing even the minimum laid down as long ago as 1936 as necessary for carrying out the policy then accepted. *After twelve years not a quarter of the 7,250,000 morgen then promised has been obtained.* Things have gone best in the Transvaal. Only in that province is there any likelihood under present conditions of acquiring the desired quota. In the Cape the prospects are "so slender as to be almost hopeless." In Natal the situation is "peculiarly unfortunate." (Witness, for instance, the recent vigorous protest by a Dundee farmers' association against the purchase of a most suitable farm adjoining a Native Reserve.) In the Orange Free State, where the quota aimed at is far smaller than elsewhere, 25,000 morgen have still to be found.

In such a situation, one cannot help wondering, what vestige of hope is there for expecting that there will ever be any possibility of finding the far larger areas which are essential to the present Government's version of apartheid? Sincere and thoughtful supporters of the full apartheid conception recognise that an essential prerequisite to it must be the provision of Reserves far larger than have been dreamt of hitherto, and they are prepared to call upon White South Africa to face the great sacrifices involved in order, as they believe, to preserve their existence. But no official word, so far as we know, has yet been breathed in support of such an unpopular notion. After all, what would the voters think about it? There can be little doubt that the land problem is the main reason why we are still waiting for any real flesh to be put on to the bones of the Government's apartheid skeleton. Oh, for a little courage in that quarter! Surely it would be better to cut the vague emotional generalities and face the people of South Africa with a clearly defined presentation of what the cost is going to be. If the country should rise to the height of accepting it, the road begins to open; South Africa may even find herself. If, on the other hand, it rises in selfish indignation and smothers the Government,

—well, at least, future generations will be able to read its epitaph, "Here lies an administration, because it was resolved to be honest with its people."

### A National Register will lead to a Caste System.

Senator Brookes, in our opinion, is entirely justified in calling, as he did recently in Maritzburg, for determined opposition to the scheme for national registration, which, he thinks, will almost certainly be introduced during the next session of Parliament.

"There is no real comparison" he said, "between a system of national registration in a homogeneous country and in one as diverse as our own. National registration is being introduced in order to create a definite caste system."

"At present, any person who looks white and whose ancestry is not known can get away with it. There can be little doubt that in future under the national registration system, there will be people classified as white who will, in obedience to the laws of biology, look Coloured. There will be people classified as Coloured who will look white. Once you are classified as Coloured I do not know how you will escape out of your group."

"Deliberately to introduce caste into a country is a proceeding so criminal that I do not need to enlarge upon it. If we wish to preserve some fluidity and humanity in South Africa we must fight national registration."

### A most Unfortunate Incident.

Stupidity which can only be described as unpardonable characterised the officiousness of the South African official who ordered an African from Northern Rhodesia off the train at a siding in Bechuanaland last month for no valid reason whatever. The African concerned, K. Ngambi, had been selected by the African Boy Scouts' Association to proceed to Britain for special training. While the train on which he was travelling to Cape Town was still in Bechuanaland it appears that the official questioned him about the reason for his journey and asked whether he had a pass issued in Pretoria. (This, incidentally, Pretoria would have had to refuse him as unnecessary, even if he had applied for it.) In reply, he produced a British passport, but this was scorned by the zealous inquisitor, who told him that he must get off the train at the next stop, a mere siding. Ngambi's very reasonable request that he be allowed to go as far as Lobatsi, only fifteen miles further on, in order that he might get assistance from the District Commissioner, was bluntly refused. Consequently he had perforce to return to N. Rhodesia and miss his sailing. This may read like a fairy story, for it is hard to believe that an official entrusted with such responsible duties could be so unreasonably stupid and impertinent, but we understand that, as a result of a complaint most justifiably laid, an official apology has been tendered by the Union



authorities. It was, no doubt, an extreme instance, but it is still far too often the case that Non-European passengers are treated with grave discourtesy and impatience by officials on the railway. Some of them are apt to forget that they are the servants of the travelling public,—when the latter are not white.

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### Equal Justice ?

By way of contrast it was pleasant to read in the daily Press recently of the action of Mr. H. J. van der Heever, the Government Attorney in Pretoria, who defended in the Magistrate's Court a Native in his employ against charges of being under the influence of liquor and in possession of dagga, albeit unsuccessfully. When the Native was fined fifty shillings or seventeen days' imprisonment, Mr. van der Heever registered a strong protest against the severity of the fines often imposed on Natives in the Court. He pointed out that they are frequently fined as much as half a month's wages for relatively minor charges, whereas a European would be mulcted in a far smaller fraction of his earnings. He went on record as considering it grossly unfair, and, whether he was aware of it at the time or not, he had behind him the strong support of the Penal and Prisons Reform Commission of last year, which noted with disapproval that it is not uncommon for Natives to be fined for statutory offences out of all proportion to their earnings, with the result that they are actually punished far more severely than Europeans are for similar misdemeanours. If protests like Mr. Van der Heever's were made far more frequently it is possible that we might get more sense and equity into this business. It is absurd to talk about equal justice for all while penalties are so rigid and indiscriminating.

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### Beating the Tsetse Menace.

The fight against trypanosomiasis, the so-called "sleeping-sickness" in animals or humans, is one of the major campaigns which science is waging for Africa. Some time ago a new drug, antrycide, was discovered which seemed to promise great things in regard to cattle, and hopes were confidently expressed that science had found a really effective weapon which would break the deadly grip of the tsetse fly on vast areas of otherwise splendid cattle land in Africa. But thorough-going experiments in Uganda to prove the new specific have not fully supported the very high hopes raised by the earliest reports of its preventive and curative powers. For one thing the protection which it gives has been found to be considerably shorter-lived than was expected, while the hope that it would prove to be entirely non-poisonous has been shown to be illusive. Moreover the Uganda tests have revealed that the tough little trypanosome has been able to develop a growing tolerance to the drug, and after a time is less affected by it

than the cattle are. That there is considerable virtue in the antrycide is certain, but it is not by any means the final answer to the problem. It may conceivably lead on to that, after further experimentation, but the general position is still that the only sure way to victory is by the eradication of the tsetse fly. This must inevitably be a tremendous task which will occupy many years. Not so long ago it would have thought an impossible one, but to-day there is encouragement from the fact that in the Union the results obtained from some of the new insecticides have been so astonishing that it was possible for a cautious scientist like Dr. Gilles de Kock, of Onderstepoort, to state, in his Presidential Address to the annual conference of the South African Association for the Advancement of Science at Kimberley last month, that with continued support from the Government and whole-hearted co-operation from the farmers in the areas concerned, it is possible that the tsetse fly might be eliminated from the 7,000 square miles of fly belt in the Union by the end of the summer of 1950-51. This is in effect a most encouraging bulletin from one part of the front in the campaign against one of the worst scourges of Africa.

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### A famous Bible goes Home.

After 110 years the copy of the Bible which was the source of the almost idyllic life of the Pitcairn community in the second chapter of its history is being returned to the island. Most of our readers will be familiar with the story of the group of nine "Bounty" mutineers who escaped the retribution which overtook their fellows by transferring themselves and their families to Pitcairn Island in 1789. The beginnings of the little new colony were unpropitious in the extreme. The group degenerated so fast, with the aid of a crude spirit locally distilled, that the place became a hell on earth. So it remained until all the native men and all the white men save one had been killed or had died off. Only Alexander Smith was left, with a number of native women and half-breed children. And then came the miracle. In one of the sailors' chests Smith found a copy of the Bible. He read it and set himself to live by it, gathering the women and children round him and teaching them its message. The children grew up and became Christians too, and when an American ship "discovered" the island some twenty years later, the life of the community had become peaceful and prosperous. There was no crime or illiteracy, no disease or insanity, and no strong drink. Life and property were safe, moral standards were as high as anywhere in the world. The Bible from which the island's inspiration had come was taken away by a Connecticut sailor. From him it passed many years ago into the keeping of the Connecticut Historical Society, which is now performing a gracious action in returning it to the island.



## A Front-rank South African

*Sir James Rose-Innes's Autobiography reviewed by R. H. W. Shepherd*

**S**OUTH African literature was recently enriched by the publication of the finely-written *Life of Saul Solomon*, the great liberal of last century. Now from the same publishers there comes the autobiography of Sir James Rose-Innes, the eminent Parliamentarian and Judge, who was Chief Justice of South Africa from 1914 till 1927\*.

Sir James had a remarkable career. Born in 1855, the son of a civil servant who had a large family, he had few early advantages beyond his own character and industry. By hard work he qualified in law and was admitted to the Cape Bar in 1878. Six years later he was elected a Member of the Cape House of Assembly for the division of Victoria East. From then till 1902 he was prominent in Cape parliamentary life, while carrying on also a notable legal practice. Twice he was Attorney-General, with a seat in the Cabinet, first under Cecil Rhodes, and later under Sir Gordon Sprigg. He was knighted in 1901, became Chief Justice of the Transvaal in 1902, was made a member of the Appeal Court in 1910, and from 1914 till his retirement in 1927 was Chief Justice of the Union.

The span of fifty years covered by his working life was a fateful period for South Africa. The discovery of gold on the Rand, the Jameson Raid, the Anglo-Boer War, the pro-consulship of Milner, the formation of the Union, the rise into prominence of Botha and Smuts, and the Great War of 1914-1918 were events that crowded the times. Sir James Rose-Innes was closely connected with them all. He is seen in intimate association or negotiation with the great figures of the period—Rhodes, Merriman, Sauer, Schreiner, "Onze Jan" Hofmeyr, de Villiers, Upington, Paul Kruger, Chamberlain, Botha, Smuts and a host of others. His autobiography takes us "behind the scenes" while South African history is in the making, and gives us unforgettable pen-portraits of the chief actors.

Most noteworthy of all perhaps is the quality of the man himself. It is not surprising that Sir Alfred Milner wrote to Joseph Chamberlain, "Our only strong card is Innes . . . The 'lie in the soul' can effect no lodgment in his clear intellect and absolutely sincere nature." The lofty character (unconsciously disclosed), the judicial temper, the precision of statement, all combining with an attractive humanity and great liberality of view, make his story one of the finest in South African annals, and one of the most significant. He told his friend, Walter Webber, that he was writing his reminiscences that they might be read by his daughter and her children, but what he actually left,

as Justice Tindall comments, is an important contribution to the political history of our country.

His early education was largely in the hands of the Rev. Robert Templeton, who came to South Africa as a member of the Lovedale staff and later became Headmaster of the school at Bedford. Sir James pays a glowing tribute to his early teacher: "Men of his quality are rare, and he attracted youth from all parts of the eastern districts and the midlands. His school roll from the early sixties to the early seventies would make interesting reading. Inscribed upon it would be found a Prime Minister of the Cape, two Chief Justices and a High Commissioner of the Union, judges of the Supreme Court, brilliant advocates like Leonard and Danckwerts—the one a leader of the South African bar, the other, at his death, well in the running for an English judgeship—and many more who attained professional distinction, or who were men of light and leading in their various districts. They were all at Templeton's within the same decade. A remarkable output for a small up-country school; but then its Principal was a remarkable man."

There are two features on which we would specially dwell. His attitude on them may well be pondered by South Africans to-day.

He belonged to the second generation born in South Africa, his paternal grandfather being one of a group of young Scotsmen selected to advance education in Cape Colony. The earliest Rose-Innes became in time the first Cape Superintendent-General of Education. Our subject's maternal great-grandfather was Robert Hart of Glen Avon, the founder of Somerset East. Of all this he says: "These details are mentioned because they substantiate my claim to speak as a South African. I should call myself an Afrikaner, were it not for the tendency to confine that term to those whose ancestors landed here before the British occupation, and to such newer arrivals as are animated by 'the South African spirit.' I have neither Voortrekker nor Huguenot blood in my veins, and the 'South African spirit,' as understood by those who extol it, implies a view on the Native question which I cannot share. But I am proud to be a South African, and I claim to stand on the same national footing as if my forebears had landed with Van Riebeeck or followed Piet Retief over the Drakensberg."

In similar vein, regarding South African nationality, are his references to "Onze Jan." Of this dominant figure in Parliament and leader of the Bond, he says: "His distinguishing characteristics were sagacity and caution. His caution might seem on occasion to be carried too far,

\*James Rose-Innes, *Chief Justice of South Africa, 1914-1927. Autobiography.* Edited with an Introduction by B. A. Tindall, Justice of Appellate Division. (Geoffrey Cumberlege, Oxford University Press; 21/-).



but his sagacity was unfailing. His attitude on the language question and on the British connection—to take two examples at random—was eminently wise. He saw that the first step towards language equality was the sanction of Dutch in parliamentary debate; he managed to secure that, and its full use in the Legislature followed inevitably. Equality for legislative purposes once attained was gradually reflected in the law courts and the schools, and the way was paved for the dual language provision in the Union Act. He gained his object the more easily in that he was never offensive; he never disparaged, but, on the contrary he genuinely appreciated, the language and literature of England. Again he was always anxious to foster the growth of a genuine South African nationalism. But he recognised that the existence of such a feeling was not necessarily inconsistent with the maintenance of the British connection. And throughout his efforts to strengthen the political influence of the Bond, he never ceased to proclaim his adherence to that connection."

The other feature on which we would dwell is his attitude to the Native policy of the country. Throughout his career he was unashamedly a Liberal. To the end he was a stern opponent of any tampering with the common register for Europeans and Non-Europeans, as established in 1853. Referring to Saul Solomon, he declares: "His position was quite simple. He took his stand on the principle that no man's fundamental rights should depend on the colour of his skin, and from that position he never moved. It involved then, as now, a certain degree of unpopularity, but such considerations never affected him; he was ready to defend his views against all comers. His example is of special interest at the present time. The principles for which Saul Solomon, William Porter, and many another stalwart fought, and which their efforts assisted to embody in the Cape constitution, have long been regarded with disfavour in the northern provinces. They have been attacked of recent years, in an atmosphere of mingled prejudice and fear, but unfortunately with a success, whose disastrous results in the future it will take all the statesmanship which South Africa can command to obviate."

He was a leader in the Non-Racial Franchise Association, which was founded to combat the Hertzog Bill to provide for separate and limited parliamentary representation for Africans. One of his speeches on the Native Franchise question forms a valuable appendix to the book. In the light of later events it is noteworthy that two of his reasons for resisting the measure were expressed in the words: "The proposed sectional representation, violating as it does the principle that all classes of the population have their highest interests in common, would render co-operation between the two peoples more than ever difficult. Another result would be that candidates canvassing only

Native electors, and unrestrained by the necessity for considering European opinion, would pledge themselves on sectional lines, and would form, if elected, a sectional group, small in numbers, but most mischievous in its influence on the morale of Parliament."

Sir James Rose-Innes was proud to belong to the band of men and women who have consistently maintained that racial problems can never be satisfactorily solved on lines of repression and injustice, and that a policy which is morally wrong can never be politically right. "Such persons are sometimes called cranks and visionaries by those who are irritated by their idealism. But Wisdom is justified of her children. The torch which they carry illumines the dark places of controversy, and the principles which they hold might otherwise be overlooked in the dust and turmoil of political strife. Those men and women are the salt of our social and public life."

Some of his lighter personal touches are memorable. On the whole it is a sombre picture he gives us of the complex personality of Cecil Rhodes. He is unsparing in his condemnation of the Jameson Raid and Rhodes' part therein. But an occasional flash of humanity and patience lights up the gloom. He tells how Rhodes, when Prime Minister, found him worried over the great pile of papers on his table. Rhodes "walked to the window and stood with his back to me gazing out. 'Come and look here; there were no skyscrapers on the south side of Parliament Street to obscure the view, and the massif of Table Mountain stood out, clear-cut against the sky. 'In a few years,' he said, 'you and I will be gone, and other little ants will be running about the foot of the mountain. If you think of that you cannot worry.'"

Sir James gives an interesting addition to the familiar story of how Rhodes addressed the students at the Victoria College, Stellenbosch, and was thanked by the senior student, Jan Christiaan Smuts, then on the point of leaving for Cambridge. From the Victoria College Rhodes passed to the Theological Seminary, where another student, Johannes du Plessis, asked a question. "The British Government has granted you a charter to occupy Matabeleland and Mashonaland, but what right has the British Government to dispose of those countries?" It was an embarrassing interrogation, to which by way of reply Rhodes made another speech. Concerning the appearance on these occasions of the two famous South Africans, J. C. Smuts and J. du Plessis, Sir James remarks: "It is interesting to note, in the light of their subsequent careers, how each of these students reacted to Rhodes's appeal. The future statesman, soldier and man of action saw . . . the northward march of civilization through an undeveloped continent. The future missionary and divine fixed his eyes upon the ethical aspect of the great movement. His work has ended now, and his country is the poorer for his



death; but as the fearless champion of spiritual and intellectual liberty, he has left an example which will not die. The statesman, who is philosopher, soldier and scientist as well, after a career unique in brilliancy and range, has won a place among the small group of public men to whom the whole world listens. Even his bitterest opponents must realise that he has conferred distinction upon South Africa."

This book is full of good things, but we give only one more. As Innes grew old, his sympathy with youth did not diminish, nor his faith in what they do, be their life long or short. He had been cheered by the brilliance of his only child—a daughter—but she passed away, while he and his wife lived on. Yet concerning it all, he could say:

"To the eye of the poet contemplating the surging march of humanity, the 'hungry generations' seemed to be treading their elders down. But that is not a true picture of the great procession; for in the main the successive waves of men help on the forward movement of mankind. As the younger generations overtake the old, they impart some of their youthful vigour, fill up the gaps in the ranks, and passing through the thinning files, take their places in the vanguard of the great advance. That seems to me the truer vision. For even when the young depart before the old, their influence remains; stimulus and encouragement may be inspired by memory as well as by companionship; and they who are dead may yet speak."

## The Union, South-West Africa and U.N.O.

SCARCELY a ripple of surprise has greeted the announcement by our Government that no further reports on the administration of South-West Africa will be sent to the United Nations. The decision had been generally accepted as inevitable in South Africa, and probably at U.N. headquarters as well, even though the last recorded decision of the Union Parliament on the subject was that the Government should continue to render reports, and the last expressed recommendation of the General Assembly was that, pending agreement being reached on the question of trusteeship, reports should be sent as before.

There has never been any likelihood that South Africa would come round to the United Nations majority view that the Territory should be placed under U.N. trusteeship. It has been evident all along that this clear-cut conflict of opinion was making detached and objective consideration of the record of its internal administration quite impossible by a body of which some members, at least, appeared to be both ill-informed and irresponsible—to say nothing about the old proverb of the pot and the kettle. South Africa was, in their opinion, following a dangerously unorthodox course in a selfish and intransigent spirit, so the line to take was the one which would cause her the maximum of embarrassment. The result of this was little short of farce, and the Union Government has decided that it has gone on long enough.

Its decision to stop the reports is communicated in a sober and reasoned statement which expresses "regret that it has not been possible to achieve an understanding in the United Nations of the unique nature of the circumstances necessarily governing South-West Africa's relationship with the Union." Reports in the past had been specifically "for purposes of information only and on the distinct understanding that the United Nations has no supervisory jurisdiction in S.W. Africa." But the submission of in-

formation has been misused; it has "provided an opportunity to utilise the Trusteeship Council and the Trusteeship Committee as a forum for unjustified criticism and censure of the Union Government's administration, not only in S.W. Africa, but in the Union as well. . . . The misunderstandings and accusations to which the United Nations discussion on this subject have given rise have had repercussions both in the Union and in S.W. Africa, with deleterious effects on the maintenance of the harmonious relations which have hitherto existed and are so essential to successful administration. . . . In coming to this decision, (i.e., to discontinue reports), the Union Government are in no way motivated by a desire to withhold from the world factual and other information regarding S.W. Africa published in accordance with the customary practice of democratic nations, and information of this nature previously embodied in annual reports to the League of Nations or the United Nations will continue to be made available to the general public in the form of statistics, departmental reports, reports by the Administrator of the S.W. African Legislature, blue books and other Governmental publications."

"In accordance with the assurance given by the Prime Minister in the Union Parliament," runs the document "I am directed to transmit herewith to the United Nations for information only a copy of the S.W. Africa Affairs Amendment Act No. 23 of 1949, together with a summary of its provisions. This Act introduces certain changes in the form of association between S.W. Africa and the Union of South Africa. In particular it will be noted from the summary that under the new form of association, which is entirely consonant with the spirit of the mandate, no greater powers are devolved upon the Union Government in respect of S.W. Africa than were accorded under the terms of the original mandate, but, on the other hand, certain powers previously exercised by the Union Govern-



ment are now to be exercised by the Legislature of S.W. Africa, which thus exercises a considerably greater measure of self-government than is enjoyed by a province of the Union."

The position which emerges is that the Union now definitely withdraws the gesture which she had made in the direction of keeping in touch with U.N. over S.W. Africa and goes forward in isolation with the responsibility laid upon her by the League of Nations thirty years ago. It is in one respect, at least, an odd situation, for it presents South Africa as still reckoning herself to be a mandatory power, in spite of the fact that the body from which she received her mandate has ceased to exist and is regarded by her as having left no heir. She assumes, no doubt with some relief, that she is henceforward responsible to herself alone. That she will have to face much criticism, both immediately and in future years, she is, presumably, well aware, but she reckons that she can take it.

The question which is, however, not quite so easy to answer is whether she realises sufficiently well that by committing herself to this line she is also committing herself to a burden far more exacting than she has borne in the past, if only because from now on she bears it alone. We in South Africa cannot for a moment imagine that by severing ourselves from formal communications with United Nations in regard to S. W. Africa we are in any effective way secluding ourselves from the impact of world opinion. We have in effect pledged ourselves afresh to maintain the spirit of the original mandate and it is necessary for us to recognise that the standards of guardianship, especially in regard to the Non-European peoples, are both higher than they were thirty years ago and also much more

open for all to judge. (As regards the White population of the Territory we appear rather to have overdone things):

It is claimed, of course, by those who decide our national policies, that, compared with the pre-mandate conditions in the Territory, we have been introducing a new era of paternal administration, and the claim is, we believe, a fair one. But we must not forget, on the one hand, that the old ways were particularly bad and tyrannical, and, on the other, that both the better administration that we have established and the new aspirations which are stirring amongst the Non-Europeans are out-dating our generally accepted ideas as to what is fair and reasonable. It amounts to this, therefore, that the task to which we have now committed ourselves unaided demands, if we are to escape enduring reproach, that we bring to our administration more courage and intelligence, a greater measure of imagination and humanity, deeper scientific study and more intensive training, new reserves of persistent patience and considerate magnanimity, more active and statesman-like missionary enterprise, as well as a much larger investment of our best young lives and, withal, a far heavier expenditure of our money. Without these qualities and sacrifices we can never hope to demonstrate that we are willing and able to do at least as well by these dependent peoples as the United Nations' standard demands.

It would seem, then, that we are now by our own action morally committed to this very great task, and that unless we really bestir ourselves on behalf of the Non-Europeans of S.W. Africa, who, we say, must from henceforth look only to us and no further, the judgment of history will be that the tragic farce was not all played at Lake Success.

## Union-wide Conference of Heads of Native Educational Institutions

### HIGH-LIGHTS OF THE DISCUSSIONS

**A** CONFERENCE of the Heads of Native Missionary Institutions within the Union was held in the Cathedral Hall, Bloemfontein, on 1st and 2nd June, 1949. Twenty-nine Heads attended, so that the large majority of Institutions were represented.

The Rev. Dr. R. H. W. Shepherd (Chairman of the Cape Association of Heads of Native Institutions), was elected Chairman of the Conference, and the Rev. W. Arnott was appointed to act as Secretary.

#### The Cape Association of Heads of Native Institutions.

A Statement had been prepared and circulated on the history, membership, activities and regulations of the Cape Association of Heads of Native Institutions, which had

been in existence since 1903. Information was also given of the establishment, practices and usefulness of the similar Natal Association, which in the brief period of five years had arranged for the adoption of a common policy with regard to discipline, admission of students and other matters, and was working towards the standardisation of boarding fees within the Province. In the Transvaal and in the Free State, it was learned, no such Associations were in existence.

At a later stage during the Conference it was announced (a) that opportunity had been taken of the occasion to establish an Orange Free State Association of Heads of Native Institutions, and (b) that arrangements had been made for steps to be taken towards the formation of a Heads' Association for the Transvaal.



### Control of Institutions.

It was stated that in the Cape there had been a strong African demand for the control of Institutions by governing bodies on which there was African representation, and that the majority of Cape Institutions now had such governing councils, variously named and constituted. The Cape Association, however, had always held that the formation and membership of such councils was a matter for the Church maintaining the Institution, and not for the Association as such.

In the discussion which followed, information was given of the practice at many Institutions in all Provinces, and it emerged that, while instances remain of individual control and there is actually at least one case of 'remote' control, the vast majority of Institutions are directed, as to policy at least, by a governing body of some form or another. In some governing councils the Institution staff is strongly represented; in others it is represented through the Principal alone—the regulations affecting the appointment of teachers in certain Provinces appear to have something to do with this divergence of practice: in many cases provision is made for adequate African representation. A number of Institutions benefit from the existence of Advisory Committees or Boards; others derive help from frequent meetings of Executive Committees.

Conference recognised the undesirability of resting all responsibility and authority in one individual, but in the light of its information did not feel it necessary to pass any resolution on this matter.

### Financial Matters.

The financial problems of Institutions were felt to concern both capital development and normal maintenance. In the first category the great handicap was the lack of capital for the erection of new and the reconstruction of old buildings. The announcement that building loans would be granted for approved schemes had given some cheer, which had, however, been mitigated by the obscurity following intimation of the scheme, and by the uncertainty whether mission property or buildings erected upon mission land could in fact be bonded or mortgaged. In long-established Institutions the maintenance of property constituted a heavy drain upon exiguous finances and the application of rent grants only to classrooms erected after an arbitrarily-fixed date seemed indefensible. It was felt strongly that inadequate importance was attached to the duties of the non-teaching staff and the buildings they occupy and use, without which the work of the Institutions could not be performed.

Maintenance of Institutions had been rendered extremely difficult by the obligation to pay cost-of-living allowances to non-teaching staff and it was regretted that the efforts of the Cape Association had failed to procure

Government acceptance of this responsibility, as in the case of Universities.

While the recent replacement of Maintenance Grants by a Capitation Grant of £3 per annum had with one exception benefited Cape Institutions, it was learned with concern that in one Province at least this Grant is not being passed on to the Institutions.

Many Institutions experienced considerable inconvenience in connection with the Unemployment Insurance Scheme; and Conference was unable to comprehend upon what grounds the Grantees in Natal were required to contribute to this scheme on behalf of teachers under their management, but employed by the Natal Education Department.

It was noted that in the Transvaal, where a number of well-equipped Departmental Training Colleges are in being, a particularly heavy burden was imposed upon Mission Institutions living in 'competition' with such Colleges and seeking to provide equivalent amenities to staff and students.

The tendency of some Inspectors to recommend—and occasionally to insist upon—improvements in fabric and equipment without consideration of the cost involved, was also noted.

Information was exchanged regarding the annual shortfall and capital indebtedness of the Institutions represented, and also regarding the varying systems of Government subsidies in the different Provinces. Conference was convinced that any lengthy continuance of present circumstances must result in the closing of Institutions and passed Resolution Nos. A (1-4). (see Appendix).

### Boarding Fees.

Conference was informed of the progressive increase in Boarding Fees which the Cape Association of Heads had found it necessary to impose from 1943 onwards and of the intention in the Cape to charge, as from January, 1950, a boarding fee of £25 for students in Training and in Secondary or High Schools. In view of the differing conditions in the various Provinces it was not sought to make this fee applicable elsewhere than in the Cape. It was noted however that 'Border' Institutions in the Cape were placed in some difficulty by Provincial divergences in Boarding Fees, and that it was the practice in a Free State Institution to require a higher fee from students resident in another Province.

Conference discussed the recent decision of the Administration that non-Union students in Union schools must pay for the cost of their education to the State as well as the Institution Boarding Fee. The general reasonableness of the Administration's attitude in this connection was recognised by Conference but it was felt that hardship to a number of students and some Institutional dislocation



would result if the new regulation were to be applied immediately, and **Resolution No. B** was accordingly approved. (See Appendix).

Conference approved of the requirement from non-Union students of an additional £3, to represent the Capitation Grant receivable in respect of Union entrants.

Learning that a number of non-Union entrants supported themselves by work during vacations but were handicapped by the embargo upon their accepting urban occupations, Conference agreed to recommend that bona fide non-Union students be exempted from this regulation.

### Staffing Matters.

a. **Teaching Staff**: Conference agreed that the obtaining of adequately qualified teachers of good character had for years given grave cause for anxiety. The supply of African graduates had dwindled seriously, partly owing to their absorption by urban and rural secondary day schools; and European teachers were particularly difficult to procure, despite the restoration of permission to introduce them from overseas. While much gratitude was due to married women teachers and others who had given valuable service and continued to do so, no dependence could be placed upon this method of filling vacancies; and indeed, an exchange of information indicated that an unhealthily large number of vacancies existed at the date of meeting. It was agreed that every effort should be made, by contacts with Universities and Training Colleges, to interest intending teachers in the needs and opportunities of Native education.

It was also agreed that until all teachers in Native education were included in a contributory pension scheme, mission schools in certain provinces must suffer undue difficulty in obtaining staff. Conference therefore passed **Resolution No. C** (see Appendix).

b. **Non-Teaching Staff**: Conference expressed its recognition of the importance of appointing competent, Christian, and satisfactorily remunerated officers to the non-teaching staff of Institutions, especially since the main opportunities for character control and formation provide themselves out of school hours.

c. **Institution Nurses**: Noted that the Department of Public Health is prepared to provide seventy-five per centum of the salary and cost-of-living allowance in the case of qualified nurses in approved Institutions.

### Students' Diet.

Conference considered students' diet and dining hall arrangements. It was deemed doubtful whether Institutions could meet the cost of the meals recommended in Appendix H of the revised Report of the Committee on Disturbances, milk in particular representing an item likely to be beyond the means of the majority of Institutions.

Information was exchanged regarding the diet provided.

Dehydrated vegetables had been tried at a number of centres with varying success; milk powder was recommended, but considered somewhat expensive; at one centre 'Covoil' had been used with good effect, at another sweet potatoes had proved popular and easy to grow.

In one Institution boys and girls sit side-by-side at their meals; in another the students eat in dormitory groups at tables provided in the dormitories—food is brought to the table in army dixies, and the tables are available for games or writing between meals; at one small Institution the introduction of 'European' quality dishes and utensils has met with success and has resulted in an improvement of deportment.

### Students' Amenities.

Introducing this topic, the Chairman remarked that whereas in former years Institution standards had been ahead of home-standards, this was, at least as regards a section of the students, no longer the case. The Institutions, he felt, should endeavour to keep ahead of the homes and to set the standard. Improvements in diet (such as had been mentioned), the supplementation of diet made possible by the maintenance of a Tuck-shop, smaller dormitories, the provision of common- and recreation-rooms and of libraries: these were amongst the amenities he had in mind. With this statement the members of Conference were in agreement.

The discussion which followed tended to concentrate upon the Tuck-shop idea, and information was given of the success of such shops in different centres. Practice was found to vary: in one Institution the aim was to sell as near cost as possible; in another a useful profit accrued which was applied to Institution improvements; in still another the students were themselves in charge and benefited from any profit made. The range of stock offered for sale also varied, some tuck-shops offering a very wide range of goods, others confining themselves to 'tuck' proper and the like. It was, however, clear that by providing an opportunity for social intercourse as well as for the purchase of extra food and minor 'luxuries,' tuck-shops contributed considerably to the contentment of students. It was noted that, even when salaries require to be paid, no licence need be taken out, and wholesale purchasing is permissible, provided any profit goes to the Institution and not to any private individual.

The desirability of making special hostel provision for the growing number of younger children now entering the Institutions was stressed. At one Institution it had been possible to provide two junior houses of twenty pupils each, with separate bathrooms and their own housemistresses. In others, full-time teachers received additional remuneration from Institution funds in return for their services as housemasters.



**Discipline.**

The Agenda Papers introduced this subject with the following statement by the secretary:—

"In recent years the growth of indiscipline, issuing in riotous behaviour and arson, sometimes to the danger of life, has been the most distressing feature of Institution work. The recent Government Committee which investigated the phenomenon has not yet had its Report made public, although many have had opportunities of studying it. No solution has yet been found for this problem, and no Institution can regard itself as immune from such eruptions. Yet no Institution can perform its proper task effectively in an atmosphere vitiated by the possibility of an outbreak. Rioting is not a new thing in Native institutions; but the earlier riots seem in the main to have had, if not a cause, at least an occasion—usually to do with food. There appears to have been less 'excuse' for most recent disturbances; and also they appear to follow a pattern consisting of a 'strike' followed by arson.

Among causes recently listed are: indiscipline in the primary school; careless talk in homes; weakening of parental control; unequal discipline within an Institution; the Native sense of frustration with his living conditions; sometimes, the influence of this or that teacher; the readily excitable element in the Native's make-up; the influence of urban students; Communist propaganda. What concerns me most as I consider such a list is the impression that the Institutions are responsible (or the churches are) for so much of it—most of the homes are those of Church members; the teachers of primary schools, like the teachers in the Institution, are the products of Missionary Institutions; and so on. There has been failure somewhere in the past: and would we say that we are satisfied with our present influence upon the students now entrusted to us? For individual cases of indiscipline, no doubt, the machinery is adequate. A Discipline Committee, especially with an African member, ensures a fair trial. The Education Department in the Cape at least supports Institution decisions, but not, of course, without exception. No Institution in the Cape will accept as a student one whom another Institution cannot recommend. The practice of consultation with parents in serious cases of misbehaviour effects a useful co-operation between Institution and home authorities. But the grave problem of mass misbehaviour remains to distress us."

Lengthy discussion ensued. It was felt by several speakers that the introductory statement attributed undue fault to the Institutions. These, it was pointed out, accepted, possibly only for the short space of three years, a student who had earlier been under the influence of his home and of primary school conditions and—in a growing number of cases—of urban conditions of poverty and squalor. The majority of Institutions were regulated

largely with rural conditions in mind—as, for instance, with regard to meetings between boys and girls—and rural children accepted these arrangements until the example of urban students upset their code and disturbed them. No Institution, one speaker felt, should seek to cater for both rural and urban students: separate Institutions should be established for urban children.

The difficulty of helpfully influencing urban students was stressed by another member, in whose Institution from 65-70 of the entrants came from towns. In their case, tribal sanctions had never been known; they had received no guidance in sex-relationship; they were individualists and not members of any recognisable community; parental control having failed, their parents sought to transfer their responsibility in this respect to the Institutions and advocated a very rigid discipline, regarding the Institution as a sort of reformatory, an attitude which could not be accepted by any Head. The only hope was to build up new spiritual sanctions. A third speaker mentioned the interruption of Institution training by the vacations, during which the children were almost entirely free from control.

An African member was greatly disturbed by the references to urban students. Africans, he said, felt that the schools were their only salvation, but on entering them many urban students sensed an atmosphere of suspicion which made them feel unwanted and resentful. The Fort Hare graduate was also conscious of this attitude. Many delinquents came from Christian homes. Might not urban students entering a rural Institution learn there some at least of the tribal sanctions they had never known?

This speaker and others made reference to the sense of frustration experienced by Africans. Institution staffs had the rewarding opportunity of observing a student, treated as a person, mature and develop in character and confidence, as well as in fitness for advanced employment; but the same student, issuing from the Institution, was met by Europeans who did not or would not differentiate between the educated and the illiterate African and whose attitude inevitably caused pain and bitterness. Instances of rude and callous treatment of educated Africans were given. Nor did potential employers differentiate between the trained African and the Native of the street. It was suggested that missionaries might do much more to educate the European public, and through Rotary, Chambers of Commerce and other bodies give information regarding the basic training in the Institutions.

A member deprecated the constant use of the word 'frustration.' There was indeed much of it, but it was not a new thing, nor was it confined to Africans. In many lands it was common, yet out of them had come people of grand character who did not whine. The Church was the centre of their life and they had imbibed Christian ethics,



fortitude and comfort almost with their mothers' milk; and because of this Christian influence they had persevered against all difficulties and triumphed. That should be their aim for Native students. Mere education meant total failure: their task was not secular education; their task was a spiritual and Christian one.

The need for a new emphasis on divine standards and a regenerated life, to provide a higher type of personal character, was stressed by another member, who criticised what he called the generally accepted philosophy of life to-day, namely, that all have a right to set up their own standards.

Too much value, in the opinion of some, might be accorded to the support given by parents to Institution Heads in cases of indiscipline. It should be remembered that there was a considerable and growing antagonism between parents and children in the home area, because of the living conditions in many homes.

Reference was made to the sense of failure one Head felt over every case of expulsion. The tension between the good of the school and the good of the individual was always present and could not be ignored: but Institutions were essentially schools and not reformatories, and one could not go on indefinitely giving a lad 'another chance.' The practice of having African representation on Discipline Committees was found to be general and had proved invaluable. We might perhaps question ourselves whether we were not trying to do by discipline what we ought to do by education: in view of the importance of the out-of-school life of the students, were we sufficiently well staffed on the non-teaching side?

Conference felt that publication of the Report of the Committee on Disturbances, either in its original or in a revised form, would be an embarrassment. The Committee had enquired into its affairs within the area of grievance, and as Heads had profited by reading the Report and had made changes, the conditions it reflected were already out-of-date. There was, however, a strong case for a new Committee or Commission to examine the whole Institution situation in all its aspects and to report constructively upon it. If a special Committee could not be appointed, the present Commission on Native Education, augmented by one well acquainted with Institution conditions, might undertake this task. Agreed to submit to the Minister for Education **Resolution No. E** (see Appendix).

#### **Union Association of Heads.**

The Conference was of one mind as to the great value of the present meeting.

It was agreed unanimously

- (a) that a Union Association of Heads of Native Institutions be formed;
- (b) that ordinary meetings be held every three years;

- (c) that an Executive Committee be formed, consisting of the Chairman and Secretary (or their substitutes) of each Provincial Association, with Rev. W. Arnott as Convener;
- (d) that membership of a Provincial Association of Heads of Native Institutions shall qualify for membership of the Union Association;
- (e) that the Executive Committee shall make arrangements for the first regular meeting of the Union Association and for any special meetings that may become advisable;
- (f) that each ordinary meeting shall appoint its own Chairman.

### **APPENDIX**

#### **SOME RESOLUTIONS ADOPTED BY THE CONFERENCE**

##### **RESOLUTION A : FINANCE :**

The Union Conference of Heads of Native Institutions, meeting at Bloemfontein on 1st and 2nd June, 1949, desires to submit the following Resolutions to the Union Advisory Board for Native Education:— 1. Conference resolved to place on record its appreciation of recent measures designed to alleviate the difficult financial situation of the Institutions and to make more adequate provision for Native education. It would, however, direct the attention of the Board to the following matters, attention to which, it feels, is necessary to lighten the burden borne by the Institutions:—

2. **Cost-of-living Allowances for Non-Teaching Staff :** Conference resolved to direct the attention of the Union Advisory Board to the aggravation of Institution financial difficulties as a result of the obligation, imposed by Government, to pay cost-of-living allowances to locally appointed non-teaching staff. The effect of this heavy and sustained drain upon establishments which have no means of sufficiently augmenting their income has been and continues to be calamitous, and Conference can see only one solution, namely, the acceptance by Government, as in the case of University Colleges, of responsibility for this expenditure in future and for the refund of disbursements already made under this head. Conference therefore urgently requests the Union Advisory Board to represent to the Minister the gravity of the situation in which the Institutions are placed and to seek relief by the measures recommended.

3. **Rent Grants :** Conference deprecates the limitation of Rent Grants to classrooms only and requests the Union Advisory Board to review and adjust the present system controlling the payment of such grants in all Provinces, with the object of ensuring that adequate Rent Grants be made applicable to buildings of all types—



hostel as well as classroom—essential for the maintenance of an Institution.

**4. Unemployment Insurance Act :** Conference urgently requests the Union Advisory Board to enter into negotiations with the appropriate Government Department in order to procure the exemption of all Native educational institutions from the requirements of the Unemployment Insurance Act in respect of non-teaching staff. Conference further represents that contributions under the Act on behalf of teachers should be the responsibility of the Provincial Education Department and not of the missionary authorities, as is the case at present in Natal.

#### **RESOLUTION B : NON-UNION STUDENTS :**

Conference discussed the new requirement that Non-Union students admitted to Union Schools should, as from 1st January, 1950, meet—in addition to Institution Boarding Fees—all charges incurred by the Administration in connection with their education. It was agreed to request the Minister

- (i) to withdraw from his intention to impose these charges upon non-Union students already in attendance at a Union school ; and
- (ii) to approach the Education Departments of the various Territories from which such students are drawn with a view to procuring their acceptance of the financial responsibility for such students now and in the future.

#### **RESOLUTION C : CONDITIONS OF SERVICE FOR TEACHERS IN MISSION SCHOOLS :**

Conference would impress upon the Union Advisory Board as a matter requiring urgent attention the importance of applying to all teachers, European and African, engaged in Native education, the conditions of service relating to pension rights and leave privileges at present accorded to teachers in European education, as is the case in the Cape Province.

#### **RESOLUTION D : DISCIPLINE OF TEACHERS**

Conference considered a number of specific cases in which the provisions for the discipline of teachers in the existing Ordinances appeared unduly to protect teachers from the consequences of their conduct. It was resolved to recommend that where it can be shown to the satisfaction of a properly constituted Governing Council that the continuance of the services of any teacher would be detrimental to the best interests of the Institution in which he is employed, the recommendations of the Governing Council should be accepted by the Education Department.

#### **RESOLUTION E : COMMITTEE TO ENQUIRE INTO DISTURBANCES AT INSTITUTIONS :**

The Union Conference of Heads of Native Institutions respectfully urges that no steps be taken to publish, either

in its original or in a revised form, the Report of the Government Committee on Disturbances in Institutions. Conference's reasons for this request are : (a) that the Report was the result of an enquiry conducted in an atmosphere vitiated by immediate post-war conditions and a recent succession of disturbances, and (b) that it reflects a situation no longer obtaining in the Institutions.

Conference would, however, welcome a fresh and objective examination of the Institutional situation by a new Committee directed to report fully upon Institution conditions and problems, with a view to the improvement of their service in the field of post-primary Christian education for Natives. In this connection Conference desires to emphasise the importance it attaches to the inclusion in the membership of any such Committee of a representative of the Institutions under review.

#### **RESOLUTION F : DEPARTMENTAL MAGAZINE**

The Conference recommends the publication in each Province of an official magazine of the Education Department on lines similar to those of the Cape Province "Education Gazette."

#### **RESOLUTION G : SCHOOL FEEDING SCHEME :**

The Union Conference of Heads of Native Institutions desires to record its strong disapproval of the recently intimated intention to limit the scope of the primary school feeding scheme for Native children. It reprobates particularly the selective character of the new measure, being unable to perceive upon what grounds Native—as against European—children should be deprived of needed nourishment, or indeed why, rural as against urban, Native children should be denied a share in the scheme. Conference trusts that wiser and more Christian attitudes will yet prevail and a less inequitable system be decided upon.

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#### **Adult Education goes forward.**

Starting two years ago with a class of washerwomen in Orlando Native Township the experimental literacy classes organised by Maida Whyte, Adult Education Officer with the Institute, have spread to most of the big cities in the Union.

Classes were originally for the teaching of English by using simple pictures associated with vowel sounds. By this means Africans were taught to read and write English in 16 hours, or 32 lessons of half-hour each.

Systematised courses have now been established in the seven main vernaculars, states Mrs. Whyte, in her annual report. Aided by a State subsidy it is planned to finalise all the courses in the two official languages, prepare supplementary courses and link up with other schemes so that literacy serves its main purpose, that is, as part of an integrated education in the fundamentals of living.



## Christian Council Notes

**SOME** one hundred people, European, African and Coloured, representatives of twenty-five Churches, Missions, and other organisations together with several visitors, gathered at St. Peter's College, Rosettenville, Johannesburg, during July, to confer on the subject of "The Christian Citizen in a Multi-racial Society." The Conference was under the Chairmanship of the Rev. E. W. Grant, President of the Methodist Conference. For three days these folk lived together, listening to papers on different aspects of Christian Citizenship, discussing them, and threshing out their conclusions. They talked together, fed together, prayed together, and forged, in those short days, a fellowship that they believe could, under God, ensure the ultimate solution of the problems of our country.

In addition to the detailed "Findings," which will be published elsewhere, the Conference sent out the following Message to all who are bound together in the Christian Faith, but especially to the Christian people in our own land:

### CONFERENCE STATEMENT

We, members of a Conference on "Christian Citizenship in a Multi-racial Society" convened by the Christian Council of South Africa, extend to our brethren throughout the world fraternal greetings in the name of our common Lord and Saviour, Jesus Christ. Gathered as we are from all parts of the Union of South Africa, Basutoland, and Southern Rhodesia, as the accredited representatives of twenty-five Churches, Missions, and other organisations, we have been deeply conscious of the love and fellowship in worship which we share with all of you. As we know you have had us in your prayers during these momentous days, so we have remembered you day by day, and will continue to do so, that the great God and Father of us all may grant you, together with ourselves, wisdom and grace, praying that through the Church the world may be redeemed.

We are thankful for the respectful attitude adopted by Christian leaders outside our country towards the particular tensions and problems which confront us, and at the same time rejoice to know that this, and subsequent statements emanating from our discussions, will command your serious study and consideration.

To all in our own land who profess the faith of Christ crucified we say, in all solemnity, that there are conditions prevailing in South African social life which make it difficult, if not impossible, for many of our brethren to develop fullness of personality.

Last year it was our desire to discuss these matters with the highest authorities in our land, and for this purpose we sought an interview with the Prime Minister. Our

request was refused. Therefore we have applied ourselves to a deeper study of the issues involved. We have had in mind that our Prime Minister, a few hours after the assumption of his responsibilities, stated in a broadcast speech, heard throughout the world, that he and his ministers based all their deliberations on the belief in the Sovereign Will of God. We also believe in the Sovereignty of God: which means that God is at work moulding the future of our people; and our task is, with humility and devotion, to study the course of events, so that we may see the way in which God is working and be able to co-operate in the fulfilment of His purpose.

Arising from our deliberations we affirm that the fundamental truths we shall neglect at our peril include:—

(1) God has created all men in His image. Consequently, beyond all differences remains the essential unity.

(2) Individuals who have progressed from a primitive social structure to one more advanced should share in the responsibilities and rights of their new status.

(3) The real need of South Africa is not "Apartheid" but "Eendrag."

(4) Citizenship involves participation in responsible government. The franchise should be accorded to all capable of exercising it.

(5) Every child should have the opportunity of receiving the best education that the community can give, and for which the child has the capacity.

(6) Every man has the right to work in that sphere in which he can make the best use of his abilities for the common good.

For three days we have lived together, thought together, and prayed together—men and women sprung from a great variety of national traditions, speaking in our homes many languages, but knit together in the fellowship of the Kingdom which is not of this world.

It is our profound belief that our experience here in Rosettenville can be the experience of all in South Africa; that mutual respect and frank exchange of views, unfettered fellowship, and brotherly love, can prove stronger than the forces of mistrust, isolation and fear, which infect the life of our nation.

As a practical expression of this our faith we extend to our brethren of the Dutch Reformed Church, at present unhappily not associated with us, a cordial invitation to join with us in discussion of the practical implementation of these principles in the ordinary affairs of our daily life. In this open invitation we declare without reserve that we are conscious of our own shortcomings, but coupled with



this is our profound belief that God the Holy Spirit can—and, if we are faithful, will—lead us into all truth, and that truth shall make us free.

E. W. GRANT, *President.*

STANLEY G. PITTS, *Secretary.*

Rosettenville,

Johannesburg.

13th July, 1949.

### EXECUTIVE AND COUNCIL MEETINGS.

With meetings of both the Executive Committee and the full biennial meeting of the Council it goes without saying that many matters were dealt with for which there is no space here. One or two of the more important may, however, be mentioned.

**Conference Report.** The Council considered the publicising of the Conference material on Christian Citizenship in a Multi-racial Society and decided that this should be published in book form and adapted for the use of discussion groups. This will be proceeded with immediately. Meanwhile, although no price can as yet be given for the publication, orders may be sent to the Council's office at 56, Sarel Cilliers Street, Strand, C.P.

**The Paris Mission.** The financial plight of the Paris Mission and the Church of Basutoland received special attention at the Council meetings and a small committee was appointed, composed of representatives of interested Churches and others, to go into ways and means of meeting the situation. The Methodist Church is to be asked to appoint a representative to serve on the committee at its next Conference. Should the day dawn when it would be necessary for the Paris Mission to withdraw from Basutoland—an eventuality which we pray God may not come to pass—it will be of paramount importance that provision shall have been made already for caring for the Younger Church in Basutoland. The Committee appointed will be giving the whole situation close attention when it meets.

**Admission of Missionaries.** The new regulation whereby missionaries (other than British subjects) enter this country on a two-year contract, renewable at the discretion of the Minister, raises grave problems for Protestant Missions in this land. Representations have already been made by the Council to the Department of the Interior on the matter, and it is understood that these are at present receiving the Minister's personal attention. The gravity of the whole question was faced by the Council, and, as a result, a small commission was appointed to interview the Minister in Pretoria and to place before him personally the handicap under which Protestant Missions will labour in view of the new regulation.

**The Council's Officers.** The biennial meeting of the Council saw the appointment of new officers. The

new President, who has served the Council in an outstanding manner since its inception, is the Rev. E. W. Grant, Principal of Healdtown Missionary Institution and President of the Methodist Conference. The two new Vice-Presidents are the Rev. B. H. M. Brown, Chairman of the Congregational Union, who will in future preside over the regular meetings of the Council's Action Committee in Cape Town, and the Ven. Archdeacon R. P. Y. Rouse, a long-standing member of the Council's Executive Committee and Archdeacon of Native Missions in the Diocese of Johannesburg. The Hon. Treasurer, Mr. A. M. Filmer, was reappointed with warm thanks for devoted service.

**International Review of Missions.** At the Rosettenville Conference the Council was able to offer Conference members copies of the July Review of Missions containing articles by Dr. G. B. A. Gerdener of Stellenbosch on "Apartheid—A Dutch Reformed Church View," by the Rev. Seth Mokitimi of Healdtown on "Apartheid and the Christian Spirit," and by the Rev. A. W. Blaxall on "South Africa belongs to us." The value of this volume from the South African point of view speaks for itself. The Council still has a number of copies left, and these may be obtained from the Council's office at 56, Sarel Cilliers Street, Strand, C.P., at 3s. 6d. per copy.

S.G.P.

## Sursum Corda

THE picture of Christ as the Good Shepherd captured the imagination of Christians from the beginning and the discourse in St. John's Gospel in which the idea is elaborated is full of instruction for every age of the Church. The saying about the "other sheep" is particularly relevant to a time when the need for unity among Christians is being forced upon our attention. "Other sheep I have which are not of this fold; them also I must lead" (not "bring") "and they shall hear My voice and they shall become one flock, one shepherd."

We may notice that the Lord speaks of the "other sheep" as already belonging to Him, only they need to hear His voice. The preaching of the Gospel is not the desperate business of giving a message which has no support or corroboration in those who hear. They belong to Christ already; there is that in them which is predisposed to respond, because there are needs which the Gospel meets.

Unfortunately our Bibles have adopted a mistranslation, which appears to have been started by St. Jerome. The promise is not that they shall become one fold but one flock. The parable does not suggest that all the sheep shall be in the same fold, but that, gathered perhaps in many folds, they will be one flock with one Shepherd.



The difference is significant. The words emphasise the need for unity, but not the need for uniformity. In the history of the Christian Church the confusion between unity and uniformity has worked untold harm.

Men have believed that it was their duty to persuade, or compel, all others to conform to the mode of worship which they practised and to use precisely the same words, and in seeking uniformity they have lost unity. The differences in human nature seem to support the belief that within the Christian Church there should be many manners of worship and more than one tradition, to correspond to the diversity of persons.

But while we should never hope for uniformity we must passionately long for unity. It passes comprehension that there should be any Christians to-day who do not see the danger and the shame of Christian disunity. Many, no doubt, who ardently desire unity do not see how it can be achieved, and certainly, if we mean by unity that we must all be in one fold, the prospect is remote. We may argue for ever without advancing a step.

If we could begin to act like those who have the same Shepherd, sharing in the same work for Him and uniting in worship when we can, we should be finding unity at a deeper level; looking over the boundaries of our folds we should realise that we are one flock. The Prayer Book has the perfect words for it—"the unity of spirit in the bond of peace."

*The Dean of St. Pauls (Dr. W. R. Matthews) in the "Daily Telegraph."*

## New Books

**William Temple and The Universal Church**, by Anthony Otter. (S.C.M. Press: 1/-).

The S.C.M. Press is issuing a delightful series of short studies of great modern Christians who, in their loyalty to Christ, have reached out beyond the confines of their own denomination. In such a series William Temple must have an honoured place. The thirty-two pages of this booklet are entrancing in every line. Temple in his great vitality is here.

**A Torch in Japan**, by Murray Walton, (S.C.M. Press, 32 pp. 1/-).

This is another of the "Servants of the Universal Church" series and tells the story of Michi Kawai, of Japan, of whom an American General in the army of occupation said: "She is one of the great women of the world at this present time." And a charming, moving story it is, tracing the career of the daughter of a Shinto priest, who won her education through many difficulties,

and eventually graduated from Bryn Mawr in America. For twenty years she worked as a Y.W.C.A. Secretary, mainly amongst students, and in 1925 resigned her position as General Secretary to found the school of her dreams in Tokyo, the Kei-sen Jo-gaku En, (lit., "Blessings-fountain Girl-teaching Garden"), or School of Pure Springs. Her vision, her staunchness, her loving spirit and her faith have made it just what she named it. If readers of this sketch should be encouraged by it to get hold of Miss Kawai's autobiography, *My Lantern*, they have a real treat in front of them.

**Every-day Religion**, by Edward S. Woods, Bishop of Lichfield. (S.C.M. Press: 8/6.)

This book has gone into seven editions, and everyone who reads it will understand why. It is a model of what a book on practical religion ought to be. The Bishop is a practised writer and some of his passages are very moving. But the outstanding feature of the book is its blend of simple, serious thought with an honest facing of the difficulties, needs and opportunities of religious life as it ought to be lived to-day—not only individual religious life, but in its corporate aspect too. Christianity is set forth as a way of living together, in the world and within the nation, and from that as starting-point we proceed to consider Christianity and Politics, Christianity and Work, Christianity and Recreation, Christianity and Money, Christianity and Sex, Christianity and Health, Christianity and Beauty, Christianity and Thought. Then, after a satisfying chapter on the fundamental things of the Faith, we end with a consideration of how the Christian forces ought to work together in this modern age.

The reviewer has read the book chapter by chapter, morning by morning, and is starting on a second reading in a similar way. If you wish to give a friend a book, this is the one to give.

R.H.W.S.

**How to run a Society**, by H. J. E. Dumbrell and K. E. L. Hooper (Longmans, Green and Co. Price 1/6.)

This is one of Longmans Pathfinder series and is intended for the help particularly of Africans. It sets out fully but simply how to start a society, gives advice on the drawing up of a constitution, tells of the duties of chairman, secretary, treasurer and committees, supplies information on proper procedure, and advises particularly on the conducting of a meeting of the standing committee and the annual general meeting. Chapters on ways to keep interest alive and on courtesies at meetings add to the usefulness of a book which needs only to be known to be popular. The authors set themselves a commendable task and have fulfilled it admirably.